TWO MEDITATIONS OF THE KINGS MAIESTIE;

THE ONE IN *the yeere of our Lord* God 1618.

THE OTHER IN *the yeere* 1619.

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M.D C.XX.

14412

THE EPISTLE DEDICATORIE.

MY deareſt and onely Sonne, *the laſt yeere a little after this time, I wrote a ſhort* Meditation *vpon the* Lords Prayer, *and I told the reaſon, that now being growen in yeares, I was*

14412

weary of Controuersies, and to write of high questions, and therefore had chosen now a plaine and easie subiect to treat of; But of late it hath fallen out, that one day reading priuatly to my selfe the passion of CHRIST in the end of S. Matthewes Gospell, I lighted vpon that part, where the Gouernors Souldiers mocked our Sauiour, with putting the ornaments

ments of a King vpon him: which appeared to me to be so punctually set doune, that my head hammered vpon it diuers times after, and specially the Croune of Thornes went neuer out of my mind, remembring the thorny cares, which a King (if he haue a care of his office) must bee subiect vnto, as (God knowes) I daily and nightly feele in mine

14412

owne person. Whereupon I apprehended that it would bee a good paterne to put inheritors to kingdomes in minde of their calling, by the forme of their inauguration; and so resolued to borrow some houres from my rest, to write a short Meditation vpon it. But on a time telling Buckingham this my intention, and that I thought you the fittest person to whom

whom I could dedicate it, for diuers reasons following, hee humbly and earnestly desired me that he might haue the honour to be my amanuensis in this worke. First, because it would free me from the paine of writing, by sparing the labour both of mine eyes and hand; and next, that hee might doe you some peece of seruice thereby; protesting that his naturall obligation to you,

14412

you, next me, is redoubled by the many fauours that you daily heape vpon him. And indeed, I must confesse to my comfort without flattery, that in making your affections to follow and second thus your Fathers, you shew what reuerent loue you carry towards me in your heart: besides, the worthy example you giue to all other Kings eldest Sonnes for imitation, beginning

ginning heereby to per-forme one of the rules ſet doune to my ſonne HENRY, *that is with God, in my* ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ Lib. 2. *And indeed my graunting of this requeſt to* BVCKINGHAM *hath much eaſed my labour, conſidering the ſlowneſſe, ilneſſe, and vncorrectnes of my hand.*

As I dedicated therfore my Meditation *vpon the* Lords Prayer *to*

14412

to him, in regard as well of the necessity that Courtiers haue to pray (considering that among great resort of people they cannot euer be in good company, besides the many allurements they haue to sinne) as also that short Prayers are fittest for them; for they haue seldome leysure to bestow long time vpon praying, as I told him in my Preface: euen so I can dedicate

cate this my Paterne of a Kings inauguration *to none ſo fitly, as to you,* my deareſt Son, *both for the ſubiect and the ſhortneſſe of it: the ſhortneſſe, ſince you ſpend ſo much time abroad, as you can beſtow but little vpon the Muſes at home. And yet I will thus farre excuſe you, that I would haue euery age bee like it ſelfe: to ſee a yong man old, and an old man yong,*

14412

is

is an ill-fauoured sight: Youth should bee actiue and labourious, or else (I feare) dulneſse will come with age, Imberbis iuuenis tandem custode remoto, Gaudet equis canibusque & aprici gramine campi. *But yet vpon the other part,* est modus in rebus, *and* moderata durant. *And as to the subiect, whom can a paterne for a Kings Inauguration*

so well fit as a Kings sonne and heire, beeing written by the King his Father, and the paterne taken from the King of all Kings.

To your brother, now with GOD, *I dedicated my* ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, *wherein I gaue him my aduice anent the gouernement of* Scotland *in particular. This is but a short preparatiue for a Kings inauguration, and*

14412

and a little forewarning of his great and heauie burthen: it is soone read and easily caried, make it therefore your vade mecum, *to prepare you and put you in a habit for that day, which I dare sweare, you will neuer wish for, (as you gaue sufficient proofe by your carefull attendance in my late great sickenesse, out of which it pleased God to deliuer mee) and*

I hope

I hope F ſhall neuer giue you cauſe. But it will bee a great reliefe to you in the bearing of your burthen, that you bee not taken tardè; *but that you foreſee the weight of it before hand, and make your ſelfe able to ſupport the ſame*: nam leuius lœdit quicquid pręuidimus ante; *and it is a good old Scottiſh prouerbe, that* a man warned is halfe armed.

14412

Looke not therefore to finde the softnesse of a doune-pillow in a croune, but remember that it is a thornie piece of stuffe, and full of continuall cares. And becauſe examples mooue much, I will remember you, what ſome kings of old thought of the weight of a Diademe.

Stob. ſerm. 47. & Val Max. lib. 7. cap. 2.

Antigonus *one of* Alexanders *ſucceſſors, told an olde wife that was*

was praiſing vnto him his happineſſe in his raigne, ſhewing his Diademe: that if ſhee knew how many euils that clout was ſtuffed with, ſhee would not take it vp, if ſhee found it lying on the ground. And Seleucus *another of them ſpake many times to the like effect. And* Dionyſius *the firſt tyrant of* Syracuſe, *though hee gouerned like a Tyrant*

Plutar. an ſeni gerenda ſit Reſpub.

Cic l. 5. Tuſc. quæſt.

14412

all his life; and therefore onely cared for himselfe and not for his people: yet when Damocles *his flatterer recounted vnto him his great magnificence, wealth, power, and all his Kingly maiestie, affirming that neuer any man was more happie, thinking therby to please his humour; The tyrant asked him if hee thought his life so pleasant, whether he would be contented*

ted to trie his fortune a little. And his flatterer answering him that hee was contented, hee made him to bee set in a golden bed, and in the middest of a rich and sumptuous feast, where no sort of princely magnificence was wanting. And while Damocles *was in the middest of his happie estate, as hee thought, hee made a naked sword to bee hanged*

14412

in a horſe haire perpendicularly ouer his head with the point dounward. Vpon the ſight whereof neither could his meate nor all his glorious royall attyre delight him any more; but all turned into his humble begging of the Tyrant, that hee might haue leaue to bee gone: for he was now reſolued that hee would be no more happie. And one of our owne predeceſſours

ceſſours, Henrie *the fourth* (*called* Henrie *of* Bullenbrooke) *being in a traunce vpon his death-bed*; *his Sonne* Henrie *the ſift*, *thinking hee had been dead*, *a little too nimbly carried away the croune that ſtood by his Father*: *but the King recouering a little out of his fit miſſed his croune*, *and called for it*. *And when his Sonne brought it backe againe*,

14412

hee tolde him that if hee had knowen what a croune was, hee would not haue beene ſo haſtie: for hee proteſted that hee was neuer a day without trouble ſince it was firſt put vpon his head. It is true that hee was an vniuſt vſurper of the croune, but after hee gouerned both with iuſtice and valour. For you muſt remẽber that there bee two ſorts of tyrants,

the

the one by vſurpation, the other by their forme of gouernment, or rather miſgouernement. As for vſurpation you neede it not, you are like to ſucceed to a reaſonable proportion, and certainely, Conquerours are but ſplẽdide robbers. *And for tyrannous gouernement, I hope, you haue it not of kinde, nor ſhall euer learne it by me. All this I ſpeake not to ſcarre you*

14412

you from cheerefull accepting of that place, when God *ſhall bring you vnto it; but onely to forewarne you, that you deceiue not your ſelfe with vaine hopes. But as I wrote in my late Meditation, that a man ſhould both examine himſelfe, & then receiue the bleſſed* Sacrament; *but neither examine and not receiue, nor yet receiue and not examine: ſo I ſay*

ſay to you, in this caſe prepare your ſelfe for the worſt, and yet be not diſcouraged for it, ſed contra audentior ito. Remember that, difficilia quæ pulchra, and that, via virtutis eſt ardua. And for my part I will pray the Lord of heauen and earth, ſo to bleſſe you that are the ſonne and heire of a King, with this paterne of the inauguratiõ of a King, written

τὰ καλὰ δύσκολα.

14412

ten

ten by a King; as you may in the owne time be worthy of a heauenly and permanent Kingdome.

Amen.

Aduertiſement to the Reader.

COurteous Reader, *I know that in this extreamly ſhort diſcourſe of mine of the paterne of a Kings inauguration, thou wilt bee farre from finding the office of a King fully deſcribed therein. And therefore I haue thought good to informe thee hereby, that I onely write this as a ground; whereupon I meane (if God ſhall ſpare*

14412

ſpare mee dayes and leiſure) to ſet doune at large as in the deſcant, the whole principall points belonging to the office of a King. And if my leiſure can not permit, whereof I deſpaire, I intend (God willing) to ſet ſome other more nimble pen on worke with my inſtructions. In the meane time I haue made this as a ſhort forewarning to my Son, that hee may in time prepare himſelfe for the bargaine, and ſtudy his craft; that if it ſhall pleaſe God by courſe of nature to bring him to it, (which I pray God he may) hee may not make his entry in it like a raw Spaniſh Biſogno: *but rather like an*

an old ſouldier of a trained band, that needes no prompting nor direction to teach him how to vſe his armes. So as mine end in this, is rather a warning then an inſtruction vnto him.

And ſo farewell.

14412

A PATERNE FOR a KINGS inauguration.

S. MATTHEW, Chap. 27. VERS. 27, 28, 29.

Then the ſouldiers of the Gouernour tooke Ieſus into the Common Hall, and gathered vnto him the whole band of ſouldiers.

And they ſtripped him, and put on him a skarlet Robe.

And when they had platted a crowne of thornes, they put it vpon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, ſaying, HAILE KING OF THE IEWES.

HEre haue we in theſe three Verſes, ſet doune the forme & paterne

14412

terne of the Inauguration of a King, together with a perfect deſcription of the cares and croſſes, that a King muſt prepare himſelfe to indure in the due adminiſtration of his office. For the true vnderſtanding whereof two things are to bee reſpected and had in conſideration; the Perſon and the Paterne: the qualities of the Perſon to bee applyed to our comfort and ſaluation; the Paterne for our imitation or example. The Perſon was our SAVIOVR IESVS CHRIST, who was humbled for our exaltation, tor-

tortured for our comfort, deſpiſed for our glorie, and ſuffered for our ſaluation.

What belongs therefore to his Perſon in his paſſion, I diſtinguiſh, in this my *Meditation*, from that which he left as a paterne for imitation by all good Kings; the former ſeruing for the generall ſoules health of all Chriſtians, the later onely for the inſtruction of Kings. But ſince my chiefe ende in this diſcourſe is to ſpeake of the paterne, as properly belonging to my calling; I will only glaunce ſlightly at that which alanerly concernes

14412

his Perſon, that part being already ſufficiently handled by a whole armie of Diuines. But heere it may bee obiected that this wrong and iniurie done by the Gouernours Souldiers to our *Sauiour* cannot fitly bee drawne in example, and ſet foorth as a paterne for the inauguration of Kings: becauſe they did it but in a mockerie of *Chriſt*, who hauing beene immediately before accuſed for vſurping the title of King of the *Iewes*; they thought his perſon and preſence ſo contemptible, as if it had beene worthy of no better Kingdome,

dome, then that ſcornefull reproach, which then they put vpon him. To this I anſwere, that heere I conſider not their wicked and ſcornefull actions, but what vſe it hath pleaſed the *Almightie* and *All-mercifull God* to draw out of their wickednesſe, and turne it to his glorie. For it is ordinarie with *God* to bring light out of darkeneſſe, as he did at the Creation, and to extract out of the worſt of things good effects, as was expreſſed by *Sampſons* riddle. And therefore I obſerue and diſtinguiſh in this action betwixt

14412

the part of *God*, that wrang his glory out of their corruption without their knowledge; and their peruerſe inclination. For, though the nobler part of man, which is the ſoule, was vtterly corrupted in them, yet *God* inforced their bodies, which is the vileſt part of man, to doe that homage to his only Sonne, vnwitting of their ſoules; which both their ſoules and their bodies ought to haue performed: euen as hee made *Balaams* aſſe to inſtruct her maſter, and as he made *Caiphas* the high Prieſt to propheſie, though quite con-

contrary to his owne meaning. It pleaſed therefore the *Almightie* to make thoſe Souldiers worſhip *Chriſt* in their bodies with the reuerence due to a King, which their wretched ſoules neuer intended; thereby teaching vs, that wee euer ought to worſhip him and his onely Sonne, as well with our bodies (as they did) as with our ſoules, which no Chriſtians denie, ſince he is the Creator and redeemer of both. Theſe therefore, that will refuſe in any place or at any time to worſhip *Chriſt* aſwell in body as in ſoule, are in that

14412

point inferiour to those prophane Souldiers: which I wish were well obserued by our foolish superstitious *Puritans*, that refuse to kneele at the receiuing of the blessed *Sacrament*. For, if euer at any time *Christ* is to bee worshipped, it is in time of prayer; and no time can bee so fit for prayer and meditation, as is the time of our receiuing the *Sacrament*; and if any place can bee more fit then other for worshipping of *God* and his *Christ* in, it is the *Church*, where is the ordinarie assembly and meeting of his Saints. And now I returne

returne to ſpeake of the paterne.

Then the Souldiers of the Gouernour tooke Iesvs *into the common Hall,* (*S.*Mark. 15.16. calleth it *Prætorium*, which was the *common Hall*, like our *Weſtminſter Hall*, and ſerued for adminiſtration of Iuſtice as the place of greateſt reſort) *and gathered vnto him the whole band of Souldiers.*

WE ſee here the Emperour of the whole world receiuing the homage due vnto him, in that place, after that forme, and by that ſort of perſons; as it pleaſed him, that many of the *Roman* Em-

14412

Emperours, his ſhadowes and ſubſtitutes, ſhould bee ſoone after his death inaugurated and inueſted in the Empire, after that the gouernement of *Rome* was turned into a Monarchie, and ruled by Empetours. And it is worthy the obſeruation for prooving of the lawfulneſſe of Monarchies, and how farre that ſort of gouernement is to bee preferred to any other: that as CHRIST himſelfe was the Sonne and right heire by lineall deſcent of King *Dauid*; ſo was hee borne vnder the firſt *Romane* Emperour, that

that euer eſtabliſhed the *Romane* Empire. For though *Iulius Cæſar* was in a manner the firſt Emperor, yet as hee wanne it by blood, ſo ended hee in blood; and therfore, as GOD would not permit King *Dauid* to build him a materiall Temple, becauſe of his ſhedding of blood but made him leaue that worke to his ſonne *Salomon*, who was a King of peace: ſo had it not beene fitting that the Sauiour of the World, the builder of his Church, whoſe body was likewiſe the true Temple repreſented by that of *Salomon*,

14412

lomon, ſhould haue beene borne but vnder a King of peace, as was *Auguſtus*, and in a time of peace when as the Temple of *Ianus* was ſhut, and when as all the World did pay him an vniuerſall contribution, as is ſayd in the ſecond of Saint *Lukes* Goſpel. Of which happy and peaceful time the *Sibyls*, though Ethnikes, made notable predictions, painting foorth very viuely the bleſſed Childe that then was to bee borne. Now as all publike ſolemnities haue a reſpect to theſe three circumſtances, of forme, place, and

and perſon (whereof I haue already made mention:) ſo in this action were all theſe three punctually obſerued: firſt, the place wherein this action was done, was the *common Hall*, the publique place for adminiſtration of Iuſtice. And although the *Romanes* did not preciſely obſerue any one place for the inauguration of their Emperours, yet were all the places where that action was performed, places of moſt publike reſort of the people, as was this *common Hall*. For it is very fitting that he, that is to be acknowledged

14412

ledged the head of all sorts of people, shouldbee inuested in a place where all sorts of people may conueen and concurre to doe him homage. And as to the qualities of the persons that performed this action, they were *Romane* Souldiers; and not a small number of them, but it was done by the whole band of the Gouernours Souldiers. And this was iust the forme of the election of a number of the *Romane* Emperours: for the *Roman* Emperours were neither elected by the Senate, nor by the people. For al-

although the authoritie till the time of the Emperours was in the Senate and people of *Rome*, yet euer after the riſing of the great factions in *Rome*, betweene *Iulius Cæſar* and *Pompey*, things were brought to that confuſion, that the Senat & people retained but the ſhadow of authoritie: but in very deede it was the army that vſurped the power of electing of all the Emperours, beginning at *Claudius*, who next *Caligula* ſucceeded *Tiberius*, who reigned at the time of *Chriſts* death, and ſo continuing ſtil til after *Titus Veſpaſiã*; and

14412

and after *Commodus* almoſt all were thus choſen for the ſpace of many yeeres, as all the beſt writers of the *Romane* hiſtory make mention. Now the *Prætorian cohorts*, who were indeede the very flowre and greateſt ſtrength of the *Romane* armie, had the chiefe ſway in the election of the Emperours. The reſemblance whereof wee may at this day ſee in the *Turkiſh* Empire. For the great *Turkes Ianiſaries* are his *Prætorian cohorts*, & although that Empire bee hereditary, yet haue the *Ianiſaries* ſo great power in it (as it was lately

lately seene) that by them, after the death of *Achmat* this great *Turks* Father, this Princes Vncle was set vpon the throne and quickly after deposed by them againe, and this Prince *Osman* set vp in his fathers place. And euen so after the long troubles, that were in *Moscouia*, after the death of their Duke or Emperour *Vasily Iuanowich*, the *Cosackes*, which are the very *Prætorian coborts*, in that countrey, elected this Duke or Emperour, *Michael Feoderwich*, which now reignes. I know there was two sorts of *Prætors* in *Rome*, one was

*The *Cosacks* are a soft warlike people, dwelling vpon the riuer *Boysthenes*, whereof a number serues the King of *Poland* in his warres, and others the Duke of *Moscouia*: and of this latter sort I speake here.

Prætor ciuilis, who iudged but in ciuill cauſes; the other was *Prætor militaris*, who was indeed the Captaine of the Emperors guards; and of them I now make mention, not that I meane heereby to exclude the power of the reſt of the army in that action: but the *Prætorian cohorts* beeing the ſtrength and flowre of them (as I ſaid already) the reſt of the army commonly followed, where they led the ring. Now the kingdome of the *Iewes* being, in the time of *Chriſt*, ſubiect to the Emperor of *Rome*, the Emperors gouernors band of ſouldiers, which had

had a reſemblâce to the Emperours *Prætorian cohorts* (euen as a Vice-roy repreſents the perſon of the Emperour or King his maſter) brought *Ieſus* to the *common Hall* or *Prætorium*, and there did inaugurate him, as you ſhall hereafter heare. And as to the forme of his inauguration, the ſpirit of GOD, ſets it downe very punctually: Firſt, *They ſtripped him, and put on him a ſcarlet robe*; Saint *Marke* and Saint *Iohn* cals it a *purple robe*, which is one in ſubſtance, * although they were of diuers ingredients. For the ancient purple was of a red-

* The purple was of the iuyce of a ſhell-fiſh, named *Purpura*, and the ſcarlet of the granes of a berry.

14412

reddiſh colour, & both ſcarlet and purple were ſo rich and princely dyes of old, as they were onely worne by Kings and Princes, and that chiefly in their princely robes; but now theſe ſorts of dyes are loſt. This purple or ſcarlet dye may alſo admit a metaphoricall alluſion to the blood of *Chriſt*, that was ſhed for vs. For the robes of his fleſh were dyed in that true purple and ſcarlet dye of his bloud, whoſe bloud muſt waſh our ſinnes, that we may appeare holy and vnſpotted before him in our white robes, waſhed in the bloud of

Eſay 63. 1.2.3. *Rev.* 19.13.

Rev. 7.1.

of the *Lambe.* They firſt *ſtripped him* then, for it is thought, and not improbably, that his owne clothes were after the auncient forme of a Prophets garment; onely his coate, without any ſeame in it, was to fulfil the prophecie of *Dauid*, that *they ſhould caſt lots for it*; and did alſo ſignifie the indiuiſible vnity of the *Church*, which I pray GOD the true *Church* of *Chriſt* would now well remember. Now therefore, when they were to declare him a King, they tooke off his Prophets garment, & put a royall robe vpon him. *Pſal.* 22. 18.

Kings euer vſed to weare

14412

robes when they sate in their throne of Maiestie, and euen purple robes: for robes or long gownes are fittest to sit withall, and sitting is the fittest posture for expressing of grauitie in iudgement; standing signifies too great precipitation, which is chiefly to bee auoided in iudgement; for no man can stand long without wearying: walking betokens a wandring lightnesse and distraction of the senses: leaning pretends weaknesse, and lying inability. And therefore God himselfe is, per [illegible], described in his word to sit in his

Throne,

Throne, and *Christ* to sit at his right hand; nay, the foure & twenty Elders haue Thrones set for them to sit in, for they are euen to bee CHRISTS assistants in iudging of the world. Kings therefore, as GODS Deputie-iudges vpon earth, sit in Thrones, clad with long robes, not as laïks and simply *togati*, as inferior secular Iudges are, but as *mixtæ personæ*, (as I said in my Basilikon doron,) being bound to make a reckoning to GOD for their subiects soules as well as their bodies. Not that they ought to vsurpe any point of the Priestly

Reuel. 4. 4. Saint Paul 1. Cor. 6. 2. & 3.

14412

Prieſtly office, no more then the Prieſt ſhould the Kings, for theſe two offices were deuided in *Aarons* Prieſthood; but it is the Kings office to ouerſee & compell the *Church* to doe her office, to purge all abuſes in her, and by his ſword, as *vindex vtriuſque tabulæ*, to procure her due reuerence and obedience of all his temporall ſubiects. And that royall robes are of purple, it is to repreſent thereby aſwell the continuance and honour of their function, as that their iuſtice and equity ſhould be without ſtayne or blemiſh. For the ancient purple,

purple, whereof wee haue now but the counterfeit, was of extreme long lasting, and could not bee stayned. And next,

When they had platted a crowne of thornes, they set it vpon his head.

HEERE is set downe what thing they set vpon his head, of what stuffe it was made, and in what maner it was wrought. The thing they set vpon his head was a croune, in the Greeke text

14412

text called διάδημα. Anciently the Kings of the Gentiles wore diademes: it is a Greeke compound word of διά and δέω, which is *to binde about*, for it went about the head: but in case one wold stretch it to διά and δῆμος, which is *the people* (though the Greeke language will no way beare it) it will serue for a good remembrance to a King: for the diademe or crown must put him in minde how hee raignes by the loue and acknowledgement of his people. I will not here play the linguist to contest with a sort of popular tribunes, whether

ther that ἀπὸ may in a Greeke coniunction of words bee sometimes vsed aswell for *for*, as *from*: for I admit that sense, that it shall onely bee vnderstood *from the people*. For no question, though all succeſsiue Kings receaue their crounes from GOD only, yet the people at their inauguration giue a publique acknowledgement of their willing subiection to his person and authority, submitting themselues to the wil of GOD, who is the onely giuer of it; which is signified by the putting of the diademe or croune vpon his head.

The

14412

The diademe it ſelfe was a manner of garland which went about the head, made like a wreath of ſilke ribban, or ſome ſuch like thing, which ſignified, that a all ſuch, as wan the prize in any match, had garlands put vpon their heads, in ſigne of the popular applauſe for their good deſeruings; ſo Kings had diademes put vpon their heads, in ſigne of the peoples willing conſent to be ſubiect vnto them, that diademe or garland beeing a marke of their eminencie aboue all others: not that I meane that the forme of diademes

demes was taken from the garlands (for I take the diademes to bee farre more ancient then the garland) but I onely ſpeake heere of the reſemblance betweene them in ſome caſes. Neither will I deny that many Kings of the Nations had their diademes or crounes giuen them by the people, who tranſlated and transferred by that act al their power into their Kings; but it followeth not that God therfore did not ſet thoſe Kings vpon their thrones. For although thoſe infidell nations knew not *God*, yet *God, qui diſponit omnia ſuauiter*

14412

ter, put it in the peoples harts to acknowledge them for their Kings, and willingly to ſubmitte themſelues vnto them, euen that *God*, who is not onely the ſearcher and knower, but euen the ruler of all hearts. But among the people of *God*, where *God* viſibly ruled, the King of his people was immediately choſen by himſelfe, and the people onely gaue obedience thereunto, as is more then plaine in the *old Teſtament*, ſo as the only difference was, that what GOD did directly by his word and oracle among his owne people in the

the election of Kings, he did it only by his ſecret working in the hearts of other nations, though thẽſelues knew not from whence thoſe motions came, which GOD by his finger wrought in their hearts. And the latine word *corona* ſignifies alſo the ſame thing that *diadema* did. For the croune is ſet vpon the Kings head and compaſſeth it, to ſhew that as the croune compaſſeth the kings head, ſo is hee to ſitte in the middeſt of his people; his wakerif care is euer to be imployed for their good, their loue is his greateſt ſafety, and their

14412

their prosperity is his greatest honour and felicity. For many times among the *Romans*, the word *corona* signified the people, as * *Aliquid etiã coronæ datum.* And S. *Paul*, 1. *Thessal.* 2. 19. calles them the *croune of his reioycing* or glorying.

* *Cic. de fin. bon. & mal. lib.* 4.

As to the stuffe whereof this croune was made, it was made of thornes: and it is vulgarly well knowne that thornes signifie stinging and pricking cares. That King therefore, who will take his paterne from this heauenly King, must not thinke to weare a croune of gold and preti-

pretious ſtones onely, but it muſt be lyned with thornes, that is, thorny cares : for he muſt remember that hee weares not that croune for himſelfe but for others ; that hee is ordayned for his people, and not his people for him. For he is a great watchman and ſheepheard, as well as Church-men are : and his eye muſt neuer ſlumber nor ſleepe for the care of his flocke, euer remembring that his office, beeing duely executed, will prooue as much *onus* as *honos* vnto him. And as to the forme of making the croune of thornes, it is

14412

ſaide, *they platted thornes and made a croune of them.* Now euery man knoweth, that where a number of long things in forme of lines ſhall bee platted through other, it makes a troubleſome and intricate worke to finde out all the ends of them, and ſet them aſunder againe; eſpecially to ſet ſtraight and eauen againe all the ſeuerall peeces that muſt bee bowed in the platting: but aboue all, to ſet ſtraight and aſunder againe thornes that are platted, is a moſt vncomfortable worke. For though any one peece of thorne may bee

bee handled in ſome place without hurt, yet no man can touch platted thornes without danger of pricking. As a croune of thornes then repreſents the ſtinging care of Kings, ſo a croune of platted thornes doth more viuely repreſent the anxious and intricate cares of Kings, who muſt not onely looke to bee troubled with a continuall care for the good gouernement of their people; but they muſt euen expect to meete with a number of croſſe and intricate difficulties, which will appeare to be ſo full of repugnances a-

14412

mong themſelues, as they can ſcantly bee touched without ſmarting. And euen as a good and skilfull Phyſitian, is moſt troubled with that ſort of patient that hath many implicate diſeaſes vpon him, the fitteſt cure for ſome of them beeing directly noyſome to others, and the antidote to one of his diſeaſes prooving little better then poyſon to another of them; ſo muſt Kings exerciſe their wiſedome in handling ſo wiſely theſe knotty difficulties, and with ſo great a moderation; that too great extremity in one kind may not

prooue

prooue hurtfull in another, but, by a muſicall skill, temper and turne all theſe diſcords into a ſweet harmony.

And they put a reede in his right hand.

THIS reede repreſented the Kingly ſcepter which is the paſtorall rod of a King; and the ſtraightneſſe of the reede, his righteouſneſſe in the adminiſtration of iuſtice, without any partiality, as it is *Pſal.* 45.7. *The ſcepter of thy kingdome is a right*

14412

ſcepter. The ſcepter repreſents the Kings authority; for as the royall robes are firſt put on vpon a King, to ſhew the grauity and dignity of the perſon that is to bee inaugurated; and as the croune repreſents the loue and willing acknowledgement of his people; ſo the ſcepter is next put in his hand to declare his authority, who is already found worthy to enioy the ſame by his corenation. The authority of *God* himſelfe is expreſſed in the ſecond *Pſalme* by a rod of yron, wherewith hee is to bruiſe the nations that rebell againſt

Pſalm 2.9.

againſt him, which rod of yron ſignifies his ſcepter. But this ſcepter put in the hand of *Chriſt* was a reede. It is true that the reedes of thoſe countries, as thoſe of India are, bee a great deale bigger, harder, and more ſolide then ours; but though one may giue a great blow with them, yet are they much more brittle then ſolide timber is, and harde blowes giuen with them will eaſily make them breake: thereby teaching Chriſtian Kings that their ſcepters, which repreſent their authority, ſhould not be too much vſed nor ſtretch-

14412

ed, but where neceſſity requires it. For many hard blowes giuen with a reede would make it quickely breake (as I haue ſaide) and wiſe Kings would bee loth to put their prerogatiue vpon the tenter-hookes, except a great neceſſitie ſhould require it. For there is a great difference betweene the ſcepter, which repreſents the authority of a King toward all his ſubiects as well good as bad; and the ſword, which is onely ordayned for the puniſhment of the euill. And therefore the ſcepter of a King ſhould be of a reede, that,

that is, to correct gently: but the ſword which is ordained for puniſhment of vice, and purging the land of haynous and crying ſinnes, muſt be a ſharpe weapon. And alſo the ſcepter of a reede did not only ſerue for a paterne to other Kings, but it fitted properly the perſon of *Chriſt*, who, being the true King of mercie, came to conuert ſinners, and bring them to repentance, but not to deſtroy them; for as himſelfe ſaith, *His burthen is light, and his yoke is eaſie.* But although this ſcepter muſt be put in the KINGS hand by ſome one of his ſubiects, (for

Mat. 11.30.

14412

(for *God* will not come himselfe nor by an Angell out of heauen deliuer it vnto him, for that were miraculous and is not to be expected) yet I hope no Christian doubts but that the authoritie of a King, whereof the scepter is the representation, is onely giuen by *God*. *Per me Reges regnant & Domini dominantur.* Kings are annointed of *God*, sitting in his seate, and therefore called *Gods*, and all superior powers are of *God*; nay, the Prophet *Ieremy* cals that Ethnicke Emperour *Nabuchadnezzar the seruant of God*, and Saint *Paul* cals the tyrant *Nero*

Prou. 15. & 16

Ier. 43. 10.

Nero in his time, *The minister of God.* Rom. 13.

And that it was put in his right hand, it was becauſe the right hand ſignifieth both honour and power: Honour, *Chriſt ſits at the right hand of God*: *Sit thou at my right hand, Pſal.* 110. Power, as the hand of action: *And thy right hand ſhall teach thee terrible things*, Pſal. 45. and *Pſal.* 118. 16. both are expreſſed, *The right hand of the Lord hath the preeminence, the right hand of the Lord bringeth mighty things to paſſe.* Col. 3. 1.

14412

And

And they bowed the knee before him, and (as Saint *Matthew* witnesseth) *they worshipped him.*

NOW though this kneeling and worshipp was in a mockery done by thé, yet may we learne here that *God* thought it no Idolatry that his sonne should be kneeled vnto, euen in the time of his greatest humilitie, and entring in his passion. But I haue touched this point already. As for their worshipping him, it is true that both their kneeling and

and worſhippe were intended, as a ciuill homage done to a temporall King; and in that ſence that the old word of *worſhip* was wont to be vſed in Engliſh, and as yet it is vſed here in the celebration of marriage. This ciuill worſhip is eaſily diſtinguiſhed by them that pleaſe from diuine worſhip: for to reuerence an earthly creature, and do him reſpect in regard of the eminency of his place, yea euen to make a requeſt or prayer vnto him, is quite different from a diuine and ſpirituall worſhip. For in the former wee onely doe reuerence

14412

rence, or make our requeſt to theſe temporall Kings or perſons that are ſubiect to our ſenſes; but we can vſe no ſpiritual worſhip or prayer that can bee auaileable vnto vs without faith. Let the ſchoole diſtinctions of δουλεία, ὑπερδουλεία and λατρεία deceiue them that liſt to be deceiued with them: for al prayer in faith is due to *God* onely.

And after their kneeling and worſhipping him,

They

They mocked him, saying, HAILE KING OF THE IEVVES.

AS for their mocking him, I haue largely declared that point already: but as to the words which they vsed in saluting him, they are also vsed in the ordinary forme of the inauguration of Kings; that, after all the actions of ceremonie are vsed vnto him, the people, that are more remote and cannot with their eyes see the performance of those acti-

14412

actions, may know they are performed by the publike proclaiming of him. And because the reſt of this inauguration of *Chriſt* is ſet doune in other places of the *New Teſtament*, I muſt heere ſupply it: for I onely ſet doune, in the beginning, the text of Saint *Matthew*, as being the only place of ſcripture, which makes the longeſt and moſt particular relation of his inauguration. For this action ſtayed not heere, but *Pilate*, who was both iudge and gouernour vnder the *Romans* of that part of the Countrey, made him to bee ſent forth out

out of the *Common Hall*, and ſhewed to all the people in that kingly attire: and when as the bloody and malicious *Iewes* cryed out to crucifie him, hee anſwered againe, *Shall I crucifie your King?* And after that, hee ſent him to *Herod*, who was Tetrarch and Viceroy of the fourth part of *Iewrie*, who put other gorgeous robes vpon him: ſo as hee was not onely inaugurated and proclaimed King of the *Iewes*, by the Gouernours *Roman* Souldiers, who repreſented the *Prætorian coborts*; but hee was alſo ſo acknowledged by the

14412

Iudge and Gouernour *Pilate*, and by the Tetrarch *Herod*. But heerein was the difference that all this action performed by *Herod* and his Souldiers, was but a wicked mockery in their intention; whereas by the contrary, *Pilate*, being both iudge and gouernour, meant it not in mockerie: but was in a great doubt and wist not what to make of it, as it appeares both by his questioning of *Christ*; and also that he brought him foorth of the *Common Hall*, and shewed him to the whole multitude in his royall robes and his croune

vpon

vpon his head; ſaying vnto them, *Behold the Man.* Thereby as it were confirming publikely his inauguration done by the Souldiers before: and when the people cryed, *Away with him*, his anſwere was (as I ſaid alreadie) *Shall I crucifie your King?* Both which wordes hee ſpake to ſtrike a terrour into them, or at leaſt to mooue them to commiſeration, ſeeming to mocke him as they did: but that in his owne heart hee meant no ieſt in it, is clearely apparant in making his title to bee written aboue his head vpon the croſſe, as an

14412

honourable inſcription, euen ſet in that place aboue his head, and to the view of all the world. And to make it the more publike, it was written in three languages, *Hebrew*, *Greeke*, and *Latine*: *Hebrew*, as the vulgar language of that people; and *Greeke* and *Latine*, as the moſt common and publike languages of all *Proſelytes* and ſtrangers that ſhould come to ſee that ſpectacle: eſpecially theſe two were the languages of all prophane learning. Euen as in this Kingdome it was the ancient cuſtome, and is ſtill obſerued to this day, that

that vpon Saint *Georges* day, and at other high feſtiuall times; the chiefe *Herald-garter* comes in the middeſt of the feaſt and proclaimes my titles in three languages, *Latine*, *French*, and *Engliſh*: *Engliſh*, becauſe it is the vulgar language of this kingdome, and *Latine*, and *French*, as the two ſtrange tongues that manyeſt heere doe vnderſtand. Eſpecially the time is to bee obſerued when the order of the GARTER was firſt inſtituted by *Edward* the third, who as hee was ſonne to the daughter of *France*; ſo at that time, the *French* tongue was in a man-

14412

ner the vulgar language of this nation : and therefore they are proclaimed in these three languages heere, that it may bee vnderstood by the vulgar sort, as *Pilates* inscription was, and not concealed from them. Now what ground the *Papists* can haue heereby, to haue not onely their *Masse* and Seruice in an vnknowne tongue; but euen that ignorant people shall be taught their prayers in a strange tongue which they vnderstand not, I leaue it to the iudgement of the indifferent reader: for besides that it is directly prohibited by S.

Paul

Paul, it is flatly contrarie to *Pilates* action in this case. For one of the three languages wherin *Christs* title was written vpon the crosse, was *Hebrew*, which was the vulgar language of that Countrey; and the other two were these that were best vnderstood by the strangers and *Proselytes* there. So as it is a flat contradiction betweene *Pilates* act, who by all meanes stroue to make *Christs* title, so to bee read and vnderstood by all men: and our *Papists* that will haue their Seruice and prayers to bee in an vnknowne tongue, that no ignorant

14412

countrey-man may vnder-ſtand them. But it is ill lucke for the *Church* of *Rome*, that the beſt warrant they can bring for this their forme of the worſhip of *God*, is grounded vpon the example of *Pilate*. But to returne to our purpoſe, though it was the common faſhion, that great offenders ſo executed, had the nature and qualitie of their crimes written aboue their heads: yet in my opinion it is cleare enough (as I ſaid alreadie) that *Pilate* gaue the title to *Chriſt* in earneſt. Not onely for that hee made it ſo ſolemnely to bee written aboue

boue his head vpō the crosse; but euen after that the high Priests had wittily and maliciously requested him to correct thatwriting,and in place of IESVS OF NAZARETH KING OF THE IEVVES, to say, IESVS OF NAZARETH THAT CALLETH HIMSELFE KING OF THE IEVVES: hee absolutely refused it, in these words, *quod scripsi, scripsi*, which was a constant refusall,worthy of a iudge, in maintenance of a iust decree. Happy had *Pilate* beene, if base feare had not made him pronounce a worse sentence before. So as if

14412

if there were no more but this action of *Pilate*, ſo conſtant and abſolute it were enough to prooue (according to my firſt ground in the beginning of this diſcourſe) that though the wicked people both Iewes and *Romanes* intended nothing in all this worke, but a malicious and blaſphemous mockery: yet had *God* his worke to two endes herein. Firſt, that his onely Sonne might thus bee put to the height of deriſion, that his paſſion might be fully accompliſhed for our ſaluation and next, that (as I ſaid in the beginning) hee, that

that brings light out of darkneſſe, might wring from this malitiouſly blinded people, a bodily externall acknowledgement of his Sonnes true title to that kingdome, prophecied of old; that *the Scepter ſhould not depart from Iuda, nor a Law-giuer from betweene his feete till Shilo came*: prophecied likewiſe by *Balaam*, which prophecie (as * ſome learned writers think) inſtructed the wiſe Kings of the Eaſt, who were guided by the ſtarre to come and worſhip CHRIST. This title was likewiſe the occaſion of great trouble to *Herod the*

Gen. 49. 10.

* Iuſt. Mart. Epiphan. Baſil. &c.

14412

the greats mind, whereupon came his murthering of the children, and is so carefully set doune in the genealogie of CHRIST, written by two *Euangelists*; and was not denyed by CHRIST himself, when *Pilate* asked him the question. And so this forme of CHRISTS inauguration was left for a paterne to all Christian Kings thereafter.

Yet amongst all these *insignia regalia*, the *sworde* is amissing. The reason is, his first comming was to suffer for our saluation from the sword of diuine iustice; and not to vse the sword to take ven-

vengeance vpō euil doers: at his ſecond comming he will come as a Iudge, and vſe his ſworde vpon the wicked. And therefore hee came in the fleſh, as a lambe, not once opening his mouth, when hee was ledde to the ſlaughter; ſuffering without repining the higheſt outrages to the minde, which is, mockery with contempt, a kinde of perſecution: and the greateſt tortures in the bodie that could be deuiſed, that the prophecie of *Ieremie* might be accompliſhed, *Non eſt dolor ſicut dolor meus.* Lam. 1. 1. Hee was buffeted, and ſo made

14412

made a boy, hee was ſpit vpon as a worme, and ſo farre leſſe then any humane creature; *hee was beaten with his owne rod*, as, the prouerbe is, for after that they had put a reede in his right hand, they pulled it out againe and ſmote him with it: hee was mocked in the higheſt meaſure, both before and after his nayling to the croſſe. And as to the torture of his bodie, hee was extreamely ſcourged, the croune of platted thornes made innumerable bloodie wounds in his head; and hee was nayled both through his hands and

feete

feete to the infamous death of the croſſe: that the extremitie of his anguiſh in mind, and torture in bodie; might ſerue as a full ranſome, to ſatisfie his Fathers iuſtice for our redemption. Hee came then at this time as a titularie King of that kingdome, but not to exerciſe any worldly iuriſdiction, *Regnum eius non erat huius mundi,* *Ioh.18.36.* and ſo he taught his diſciples to follow him, *Reges gentium dominantur eis, vos autem non ſic.* *Mat.20.25.* Hee had no vſe of a ſworde then, nay, hee found fault with S. *Peters* vſing it, telling him, *Hee that ſtriketh* *Mat.26.52.* *with*

14412

with the ſworde ſhall periſh by the ſworde; leauing it belike to thoſe that call themſelues *Peters* ſucceſſours, who come in the ſpirit of *Elias* with fire, adding gun-powder and the ſworde vnto it. But our SAVIOVR knew not how to ſet both croune and mitre vpon one head: nor yet was hee acquainted with that diſtinction, that a Church-man may vſe the temporal ſword, to procure *bonum ſpirituale*. But to returne to our purpoſe of CHRISTS humilitie; It may be obiected that it is not likely that our *Sauiour* would in the very middeſt of

of his paſſion (which was the action of his greateſt humilitie) giue euen then a glance of his title to a worldly kingdome: for ſuffering of iniuries, eſpecially ſuch baſe abuſes, is directly contrary to the maieſtie of a King, and the honour of his inauguration. To this I anſwere two wayes, firſt it was neceſſary that CHRIST in the time of his paſſion, ſhould approoue himſelfe to bee lineally deſcended from *Dauid*; yea, euen next heire to the croune of the *Iewes*: that hee might in the ſight of the world, before his go-

14412

ing out of it, fulfill these prophecies which I lately made mention of, thereby to proue himselfe the true *Messias* that was promised: and next as hee was both *God* and *Man*, so shall yee finde that euen from his conception, till his very expiring vpon the crosse; hee euer intermixed glances of his glory, in the middest of his greatest humility. Was it not a glorious thing that the Angel *Gabriel* should be the messenger to the blessed *Virgin* of his conception? when *Ioseph* thought to put away his wife, thinking shee had been vn-

vnlawfully with childe by a man, hee was prohibited by an Angel in a dreame. When the bleſſed *Virgin* being with child, went to the hill countrey to viſit her couſin *Elizabeth*, *Iohn* the *Baptiſt* ſprang in the belly of his mother, which was a miraculous kinde of worſhipping and cõgratulating our *Sauiour* in the belly of his bleſſed mother. Hee was borne in a poore ſtable, in a beaſts crib, and amongſt beaſtes; but the Angels ſung a glorious hymne of gratulation at his birth. His parents fled to *Egypt* with him, when he was

14412

yet in the cradle; but immediatly before that, three Kings of the East brought presents to him, and worshipped him. He was obedient to his parents during his minoritie; but beeing but twelue
Luk. 2. 46. yeeres of age, hee disputed publikely in the temple with the Doctours of their Law, to the admiration of all the hearers. Hee was baptized in *Iordan* by *Iohn Baptist*, as many of the common people were; but at his baptisme the *holy Ghost* descended vpon his head in the likenesse of a doue: and a voyce was heard from his Father, saying,

ing, *This is my beloued* SONNE, *in whom I am well pleased.* And hee auowed to the *Scribes* and *Pharisees*, that *Abraham* longed to see his day and did see it, giuing the title to himselfe which *God* vsed in the fierie bush to *Moses*, *I am that I am*; for hee sayd vnto them, *Before Abraham was, I am.* He fled diuers times from the fury of the *Iewes*; nay, *the sonne of man had not a hole to hide his head in*; and yet hee purged the Temple twice, and like a great temporal magistrate scourged and thrust out those that bought and sold in the Temple: yea, hee

Mat. 3. 17.

Iohn 8. 58.

14412

rebuked the winds and commaunded the seas. And at his transfiguration, he made his body appeare a glorified body, by dispensation at that time, hauing as the true *God*, the *Law*, and the commentarie and application thereof, which is the *Prophets*, to attend vpon him in the persons of *Moses* and *Elias*. He payed tribute, to shew that neither *Christ* as man, nor Saint *Peter* must be exempted from giuing vnto *Cæsar* that which is *Cæsars*; but caused *Peter* to angle for it, and take it out of the mouth of a fish, to shew the power of his God-head.

Some-

Sometimes hee went vp priuately to the feaſt at *Ieruſalem* for feare of the *Iewes*, but at his laſt *Paſſeouer* hee ſent ſome of his Diſciples, and by them commaunded him whom he meant to make his hoſt, to prepare his houſe for him, *For the Lord meant to keep his Paſſeouer there.* He refuſed to bee a King when the people would haue made him one; and yet he commaunded ſome of his Diſciples to vntie an aſſe, telling her owner *that the maſter had need of her*: and then made a publike entry vpon her through *Ieruſalem* like a temporall

Math. 26.18.

Math. 21.3.

14412

King, euen with many ſolemnities belonging to a Kings riding in State. For his Diſciples put their clothes vpon the aſſe, and the colt, as it were to repreſent the garniſhing with footclothes, as well the horſe he rode on, as his led horſe: the people alſo ſpread their garments in the way, & others cut downe branches and ſtrawed them. All which is an vſuall forme that people vſe to honour their King with, at ſuch ſolemne times. He had alſo the acclamation of all the people,
Mat. 21.9. crying, *Hoſanna to the ſonne of Dauid, &c.* Nay euen he himſelfe

ſelfe tooke it vpon him as his due; for when the chiefe Prieſts and Scribes, thinking that he would not take ſuch ſtate vpon him, asked if hee heard what the people ſaide, he anſwered them out of that of the eight Pſalme; *Out of the mouthes of babes and ſucklings thou haſt perfected praiſe.* And as for his riding vpon an aſſe, it was not a contemptible thing, for Kings and Princes in the Eaſt, eſpecially among the *Iewes*, to ride vpon aſſes, euen in the ſight of the people. He waſhed his Diſciples feete to teach them humilitie immediately before his laſt *Supper*;

Pſal. 8. 2.

Iudg. 10. 4. and 12. 14.

14412

Supper; and yet a few dayes before that, he highly commended *Marie Magdalen* for breaking an alabaſter boxe of precious oyntments vpon his feete, and ſuffered her to wipe them with the haire of her head. When the *Iewes* ſent their officers with *Iudas* to apprehēd him, though he ſuffered them at the laſt to cary him away; yet at the firſt with a flaſh & caſt of his eye (wherein, no queſtion, the diuinity ſparkled, when hee lifted) hee made them all fall backwards; ſo as they could not approch him againe til he permitted them.

Ioh.12.

The

The caſt of his eye made likewiſe S. *Peter* goe forth and weepe when the cocke crew. And euen vpon the very croſſe though the death thereupon was accurſed by the Law, hee was exalted, as Saint *Paul* ſaith; and there promiſed the penitent thiefe, hee ſhould be that day with him in *Paradiſe*, hauing that royall inſcription (whereof I haue made mention alreadie) written aboue his head in the three moſt publique tongues. Yea euen after that his body was taken off the croſſe, a principall man amongſt the *Iewes*, *Ioſeph* of *Arimathea*

Phil.2.9.

14412

Arimathea begged his body of *Pilate*; and not onely imbaulmed it (as Kings and Princes bodies vse to be) but put it in a new faire sepulchre, which had bene prepared for himselfe. And thus you see that through all the course of our *Sauiours* life in this world, hee gaue vpon euery occasion some glances of his glory; for the conuersion or confirming of some of his elect, and for making the wicked & stubborne-hearted inexcusable. For *hee thought it no robbery to be equall with God.* Phil. 2. 16.

And now to conclude this paterne

paterne of a King, I will ſhortly ſumme vp theſe regall ornaments, together with their ſignification, which before I handled. A King hath firſt great cauſe of contentment, if the people of all ſorts, eſpecially thoſe to whoſe place it belongs, doe willingly conueene and concurre to his publique inauguration. A King muſt looke to haue that action performed in publique, and in a publique place; that the loue of his people may appeare in that ſolemne action. Two things a King hath ſpecially to looke vnto at his inauguration;

14412

ration; firſt, that his title to the croune be iuſt, and next that hee may poſſeſſe it with the loue of his people. For although a Monarchie or hereditarie kingdome cannot iuſtly bee denied to the lawfull ſucceſſor, what euer the affections of the people bee: yet is it a great ſigne of the bleſſing of *God* when he enters in it with the willing applauſe of his ſubiects. Now the firſt ornament that is to bee put vpon him are his robes, to put him in memory that in his ſitting in iudgement hee is to vſe grauity, great patience in hearing all

parties,

parties, and mature deliberation before hee pronounce his ſentence. And the purple die of his robe, ſhould put him in memory not to prooue vnworthy of ſo ancient a croune and dignity; and to take great heed to his conſcience, that his iudgement may bee without blemiſh or ſtaine of whatſoeuer corrupt affections. For iuſtice muſt be blinde, and it is ſhee *that eſtabliſheth the throne of* KINGS. The ſetting of the croune vpon his head muſt put him in mind, that hee is euer to walke in the middeſt of his people, that

Prou. 16. 12.

14412

that their loue is his greateſt ſafetie, and their proſperity his greateſt glory, & worldly felicity. But he muſt not expect a ſoft and eaſie croun, but a croune full of thornie cares; yea of platted and intricate cares: and therefore he ought to make it his principall ſtudie, next the ſafetie of his ſoule, to learne how to make himſelfe able, to rid and extricate thoſe many knottie difficulties, that will occurre vnto him. According to my admonition to my Sonne HENRY in the end of my Βασιλικὸν Δῶρον, wherein I apply ſome Verſes of *Virgill* to that pur-

purpoſe. And therefore in all other commendable things, he may preſſe ſo farre to excell, as his inclination and leiſure will permit him; but in the ſcience of gouernement, hee muſt preſſe to bee an Arts-maſter. And his Scepter made of a reed muſt put him in minde to manage his authoritie boldly, and yet temperately; not ſtretching his Royall Prerogatiue but where neceſſitie ſhall require it. Temporall Kings muſt not likewiſe bee barred the ſword, though it bee not in this

14412

Paterne (as I tolde before) for it is to bee drawne in defence of the good, and for the punishment of the wicked : *For a King carries not his sword for nought.* But it must neither be blunt, for lawes without execution are without life ; nor yet must it bee euer drawne, for a King should neuer punish, but with a weeping eye. In a word , a Christian King should neuer bee without that continuall and euer wakeriffe care, of the account hee is one day to giue to *God*, of the good gouernment

Rom. 13. 4.

ment of his people, and their prosperous estate both in soules and bodies; which is a part of the health of his owne soule. And then hee shall neuer neede to doubt of that happy and willing acclamation of his people, with an *Aue Cæsar*, or *haile King* (which was mentioned in this Paterne) not only to begin at his entrie to the croune, but euen to accompanie him all the dayes of his life thereafter: and when they haue bedewed and washed his graue with their teares, his posteri-

14412

tie to bee wellcomed by them, as a bright and sunne-shining morning after a darke and gloomie night.

FINIS.

Imprinted at London by ROBERT BARKER, and IOHN BILL, Printers to the Kings moſt Excellent *Maieſtie.*

M. D C. XX.

14412

Non est mortale, quod opto

Alex: Lower.

STC 14412 Two Meditations, 1620

Before this little book was taken apart for rebinding (by R. Lunow) it was stabbed & stitched in a plain vellum forel, torn and loose. While it was in sheets I collated it as follows:

A^8 (–A1) B-G^8 H^4(–H4)

Small stubs of the missing leaves were present.

11 Jan 67

14412